Millennial Star

By the Courtesy of Franz Hanfstaengl, Munich

"My Peace I Give Unto You"
From the painting by Hofmann

Vol. 103 No. 21 **Thursday, May 22, 1941**

POETRY

THE RETREAT

Happy those early days, when I
Shined in my angel-infancy!
Before I understood this place
Appointed for my second race,
Or taught my soul to fancy aught
But a white celestial thought:
When yet I had not walk'd above
A mile or two from my first love,
And looking back—at that short space—
Could see a glimpse of His bright face:
When on some gilded cloud, or flow'r,
My gazing soul would dwell an hour,
And in those weaker glories spy
Some shadows of eternity:
Before I taught my tongue to wound
My conscience with a sinful sound,
Or had the black art to dispense
A several sin in ev'ry sense,
But felt through all this fleshly dress
Bright shoots of everlastingness.

O how I long to travel back,
And tread again that ancient track!
That I might once more reach that plain
Where first I left my glorious train;
From whence th' enlighten'd spirit sees
That shady City of palm trees.
But, ah! My soul with too much stay
Is drunk, and staggers in the way!
Some men a forward motion love,
But I by backward steps would move;
And when this dust falls to the urn,
In that state I came, return.

—H. Vaughan.

THOUGHT FOR THE WEEK:

When we are young we make up our minds to try and get what we want; when we have arrived at the age of discretion we decide to try and want what we get. It saves time.

—Jerome K. Jerome, in "They and I."

THE LATTER-DAY SAINTS'

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JAMES P. HILL
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For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's and of the holy angels.
—Luke 9: 26.

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EDITORIAL
Self-Judgment *by President Heber J. Grant* - - 328

ARTICLES
Christian Living: The Way Out
by Elder Milton Bennion 322
What Must I Do To Be Saved? - - - - - - 330

SPECIAL FEATURES
If Christ Came To Italy *by Elder Arthur Gaeth* - - 325
A Story For The Young Folk - - - - - - - 332

Mission Genealogical Message - - - - - - - - 333
On Thinking *by Frank Smith* - - - - - - - - 334
From The Mission Field - - - - - - - - - 336

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THIS WEEK'S COVER

"AND now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. . . .

"I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. . . .

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

"And all mine are thine, and thine are mine; and I am glorified in them."—John 17: 5, 6-9, 10.

Christian Living : The Way Out

By Elder Milton Bennion

First Assistant in the General Superintendency of the Deseret Sunday School Union

JESUS of Nazareth has been recognized for centuries by enlightened Jews, Mohammedans, and agnostics, as well as by Christians, as one of the greatest spiritual leaders of mankind. While some have criticized His moral teachings because in their opinion He gave undue emphasis to the so-called feminine virtues, such as love, mercy, and forgiveness; these critics must admit, however, that by example He also taught the masculine virtues in their highest manifestations.

No man in all history showed more moral courage than did He when, on various occasions, in face of being stoned to death He defied the Pharisees and lawyers who accused Him of violations of the Sabbath and of blasphemy. Also when He submitted to arrest in the Garden of Gethsemane when He might have escaped by going beyond Jordan. Instead of seeking His own safety when Judas brought the band of men and officers to arrest Him, in the language of the Gospels:

"Jesus, therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye?

"They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

FELL ON THE GROUND

"As soon then as he had said unto them, I am he, they went backward and fell on the ground.

"Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

"Jesus answered, I have told you that I am he. If therefore ye seek me, let these [referring to his disciples] go their way."—John 18: 5-8.

In so far as moral redemption of the world is concerned, the way lies through moral courage joined with love and service of mankind. But Jesus was more than a teacher of morals. He was a great religious leader who summarized and supplemented the teachings of the great Hebrew prophets who preceded Him. The Sermon on the Mount may properly be regarded as the greatest single historical document in exposition of fundamental spiritual truths. Unfortunately, the vast majority of Christians in name have fallen far short of conforming in practice to these inspiring ideals. Had they done so, we should now be living in a far better world.

REJECT DIVINITY

For nearly 2,000 years the vast majority of Christians have regarded Jesus of Nazareth as the divinely inspired Son of God, the Christ, the Redeemer of Mankind. There is, however, in this age of scepticism a disposition to deny any and all manifestations of the supernatural, a marked tendency to reject those aspects of the discourses of Jesus that refer to His Heavenly Father and His divine mission.

One of the major contributions of the Church of Jesus Christ

of Latter-day Saints is its affirmation that Jesus of Nazareth is the Christ, the Son of God, and that He now lives and reveals the will of God to man. Elder B. H. Roberts, one of the Church historians, wrote a treatise on the Book of Mormon under the title, "A New Witness For God," because the Book of Mormon gives an account of the visit of Jesus Christ, following His death and resurrection at Jerusalem, to the ancient inhabitants of the Western Hemisphere. His appearances in modern times are recorded in the Pearl of Great Price and in the Doctrine and Covenants, other standard works of the Church. Thus the faith of the ancient apostles is reaffirmed by the Latter-day Saints, and effort is made to apply to the life of mankind here and now the principles He taught during His earthly life and other principles which He has revealed in recent times. The Spirit of Truth, the Comforter, which He sent to His disciples, may be a constant source of light and spiritual strength.

SELFISHNESS PREVAILS

That the so-called Christian world is far removed from the practice and the teachings of the Master is strikingly manifest to any observer of contemporary human behaviour. This divergence from the standards of conduct nominally accepted by Christian churches is due to two major causes: First, the general tendency of religious groups to lose sight of the great spiritual values proclaimed by their founders and outstanding spiritual leaders and to centre attention on mere forms of Godliness. Second, and still more fatal to the religious life, is the prevalence of selfishness in individuals, social groups, and nations.

Returning to the first named obstacle to the truly religious life, it is to be noted that means are often mistaken for ends, and the real ends of religion are lost sight of. This has been true of all the great world religions. It was notably true of ancient Israel whose priests and their believing followers generally became devotees of mere forms and ceremonies which in themselves fell far short of realizing the purposes set forth by their great prophets. This fact is very impressively stated in the following citation from Micah:

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old?

TO WALK HUMBLY

"Will the Lord be pleased with thousands of rams, or with ten thousand of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?

"He hath shewed, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6: 6-8.

At the time of Christ's ministry in Palestine, observance of minor details of the law and the traditions of the elders had become an obsession with many of the Pharisees and scribes. This, together with their evident hypocrisy, was most obnoxious to Jesus, who rebuked them thus:

"Woe unto you, Pharisees, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone."—Luke 11: 42.

JUST AND RIGHT

The love of God must be understood to include all that the name of God stands for in the mind of Jesus and the greatest of the prophets. The following declarations are from the ancient Hebrew prophets:

"I will publish the name of the Lord; ascribe ye greatness to our God.

"He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he."—Deut. 32: 3-4.

And from the book of Job:

"Surely God will not do wickedly, neither will the Almighty pervert judgment [justice]."—Job 34: 12.

Concerning what the God of the Hebrews expected of those who professed allegiance to Him, note the following from the fifteenth Psalm:

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?

IDEAS SUPPORTED

"He that walketh uprighly, and worketh righteousness, and speaketh the truth in his heart.

"He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour."

These ideas of the moral perfection of God and what may properly be expected of those who assert their love of God is supported and further developed by the writers of the New Testament. The author of the epistle to the Hebrews, referring to the Son of God, writes thus:

"But to the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.

"Thou hast loved righteousness and hated iniquity; therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Hebrews 1: 8-9.

In the same epistle Jesus is represented as saying, "I come to do thy will, O God.—Hebrews 10: 9. This harmonizes with the Lord's prayer: "Thy kingdom come. Thy will be done on earth, as it is in heaven."

A RANK HYPOCRISY

Other New Testament passages of like import are the following:

"Be ye holy; for I am holy."—I Peter 1: 16.

"If we walk in the light; as he is in the light, we have fellowship one with another.—I John 1: 7.

What, then, are the practical implications of the first great commandment, common to Jews and Christians? If it does not mean to include all that the name of God connotes in the scriptures cited above, profession of love becomes a hollow pretence of devotion, a rank hypocrisy, rather than genuine religion.

The second great commandment is necessary to the fulfilment of the first. This fact is emphasized in the epistles of John. Note the following citations:

(Continued on page 335)

If Christ Came To Italy

By Elder Arthur Gaeth

A STUDENT OF WORLD AFFAIRS AND RELIGION VIEWS MUSSOLINI'S REGIME AND FINDS BLACK SHIRTS SHUT OUT LIGHT

IN about the year 59 of our Christian era, one of the greatest travelling preachers of all times, the devout follower of Christ, Paul of Tarsus, came to Rome. Whether he founded the first branch of the Church there is not known—it is known that when he and the Apostle Peter were crucified in Rome about six years later, a branch of the Christian Church existed in the capital of the great Roman Empire. Rome was then a city which had about 1,000,000 inhabitants. Some five hundred years later, Christians still lived there, but the city was largely ruins, and about 40,000 people under a Catholic bishop occupied it. The glory that has been Rome's or the Eternal City's was spent. No longer the centre of an empire, the city became the seat of a great church—but a church which considered itself a temporal as well as a spiritual power.

Yet, when it could not unite the people of the Italian boot temporally, it strove to keep them apart so that no other secular power could control the area. For more than 1,300 years, Italy was the battlefield of other nations vieing for power, aiming to add Italian soil to their own. The Germans tried it early, then the French, the Spaniards and finally the Austrians—but always the natives opposed because they wanted to be Italians, ruled by Italians. Finally out of Piedmont and Sardinia, with the aid of the House of Savoy, men of the calibre of Cavour, Mazzini, and Garibaldi broke the power of the Hapsburgs and drove the church into voluntary exile into the Vatican. United Italy dates from 1871.

ITALY DEFEATED

When that Italy went into war in 1915 and fought on the winning side, it nevertheless came out a defeated nation. Woodrow Wilson would not consent to its realizing on its secret Treaty with the Allies. Disappointed because its secret London treaty which would have given Italy territory in the Balkans and colonies in Africa was never fulfilled, the Italian government had to face a budget deficit of one billion lira, and economic confusion in business and industry. Disgusted, the masses who were inclined toward Socialism and Communism, turned against the government and many types of terrorist organizaztions sprang up all over the country. Through a national strike, Social Democrats tried to take over the government—economic confusion aided the Communists in winning votes in the Chamber of Deputies. But the Fascists finally won, for the Fascists found Benito Mussolini.

Out of disorder he produced order, and built a new empire. He came with the iron hand so necessary to a unified country of Italians who for fifteen hundred years had known no order except that established by the church. He had Machiavelli, the famous Secretary of 16th century Florentine Republic who

developed the political doctrine of "Might makes Right," as his pattern. He worked for a new world that would live for a great future empire as well as for the past. His first task was to really unite the Italians—in the South beyond Naples and in Sicily, he found illiteracy, squalour, and the easy life of a sub-tropical country, while in the north his Italy rested on the foundations of an old civilization that had once ruled the world.

To make them one, Mussolini meant to teach them a new doctrine of toil and effort. That light-hearted, happy Italian was asked to accept Mussolini's doctrine of toil.

"Fascism means to take life seriously. Nothing for the individual, all for Italy. Life is toil, effort, sacrifice, hard work; a life in which we know very well there is neither matter nor time for amusement. Before us there always stands an ideal to be realized, an ideal which gives us no respite. We have no time to lose. Even in our sleep we must live and give account of the talents entrusted to us."

ORGANIZES FORCE

Organizing a new fighting force, Mussolini began to prod his people into this new order with which he hoped in time to reconstruct the great Roman Empire, which would make Mussolini the new Caesar. Adopting the black-shirt uniform, the Roman salute of the outstretched right arm, which Hitler also imitated, the Lictor's rod and symbol of unity, and a soul-stirring song, the Giovanezza, Mussolini's followers appealed to disgrunted ex-soldiers, to the unemployed, property owners who feared Communism, and Italians who were caught by the spirit to make Italy great; and soon they had 50,000 followers and in 1922 they staged their march on Rome.

King Victor Emmanuel read the handwriting on the wall and hastened to welcome Mussolini, who was asked to become the new Premier. It took the dynamic Fascist only a few months to push through the Acerbo law, which decreed that the party obtaining the most votes in the coming election would command two-thirds of the seats in the Chamber of Deputies, or the lower house of Parliament. The methods used were questioned, but the election brought Mussolini a majority. Too vociferous an opposition drove Mussolini's henchman to cause the death of a prominent Socialist, Matteoti, after which the new party in power had to go all out and destroy the opposition, so that by 1926, only the Fascist party remained. By that year, Mussolini had assumed the title of Il Duce, or "Head of the Government," and established a dictatorship.

STATE ALWAYS RIGHT

The dictatorship needed some political principles to rest on and Mussolini borrowed from any source that lent itself to an explanation of what he and his followers were doing. Here was a case of getting something done and then trying to find a legal explanation for it. Fundamentally Mussolini's Fascism (and that word is derived from the Roman bundle of reeds or Fasces which the Lictor bore and which was a sign of authority as well as of unity) began with a three point programme: hatred of Communism, elimination of democracy, and the development of an intense nationalism. From Machiavelli and

subsequent practices stemming from his book, "The Prince," Mussolini found justification for his idea that the preservation of the state justifies recourse to force. Basic Fascist principles proclaimed the state as a personality whose interests transcend those of an individual. According to them the state is always right, and every individual must serve the state first. Individual liberty is a farce and it has in the past merely been an excuse to undermine the constructive activities of the state.

The Fascist state is made possible because it has the support of a single Fascist political party. That party supplies the governing class and makes unnecessary the political struggles and differences of opinion that develop in democracy, where more than one party is necessary to successful government. The Fascist party is organized into a national militia of blackshirts in order to keep and develop a hierarchy for government. Mussolini stated: "Fascism believes neither in the possibility nor in the utility of perpetual peace. It thus repudiates the docrine of pacifism, born of a renunciation of struggle and an act of cowardice in the face of sacrifice.

"War alone brings up to their highest tension all human energies and puts the stamp of nobility upon the peoples who have the courage to meet it. All other trials are sub titutes, which never really put a man in front of himself in the alternative of life and death. A doctrine, therefore, which begins with a prejudice in favour of peace is foreign to Fascism."

MAY SAY "YES"

This disciplined militaristic state of Fascism is presided over by Il Duce and a Fascist Grand Council, which numbers from 20 to 33 members and prepares the policy and legislation to which the legislature of the Corporative Council and Senate are allowed to say "yes." This Fascist Grand Council or sort of board of directors of the state also has vested in it the right to select the successor to Mussolini and to the King, who is figurative head of the state and carries moral weight with the people. By obtaining the consent of the King, Mussolini was able to shelve what Italy had in the way of government and to take charge of affairs without re-writing the constitution or statuto. Using the Fascist party for support and demanding that all party members take the following oath of allegiance, "I swear to follow without discussion the orders of Il Duce and to serve the cause of the Fascist revolution with all my strength and, if necessary, with my blood," Mussolini has developed a unique new political structure called the corporate state.

Mussolini has decreed that in Italy all men are workers. Upon pain of loss of livelihood and prestige, everyone joins a worker's or employer's organization or syndicate, something like our trade unions or chambers of commerce; in this manner the Fascist state regiments all the people and puts them under direct government direction. The local branches of these organizations are banded together into district units and on up into national federations, of which there are four for the workers, four for employers, and one for intellectuals and the professionals. These nine federations deal with the general welfare problems of all the people. Then workers and employers are further re-grouped into twenty-two national cor-

(Continued on page 334)

The Latter-Day Saints' "Millennial Star"

THURSDAY, MAY 22, 1941

EDITORIAL

Self-Judgment

I WANT to reprint a poem that nearly sixty years ago was repeated to me, or rather; it was not repeated as a poem, it was sung as a song by the late Francis M. Lyman.

Let each man learn to know himself;
To gain that knowledge let him labour
To improve those failings in himself
Which he condemns so in his neighbour.
How lenient our own faults we view,
And conscience voice adeptly smother;
Yet, oh, how harshly we review
The selfsame failings in another!

And if you meet an erring one
Whose deeds are blamable and thoughtless,
Consider, ere you cast the stone,
If you yourself are pure and faultless.
Oh, list to that small voice within,
Whose whisperings oft make men confounded,
And trumpet not another's sin;
You'd blush deep if your own were sounded.

And in self-judgment if you find
Your deeds to others are superior,
To you has Providence been kind,
As you should be to those inferior.
Example sheds a genial ray
Of Light which men are apt to borrow;
So first improve yourself today
And then, improve your friends tomorrow.

I did some work for a man once, and he sent me a cheque for five hundred dollars with a letter apologizing for not sending me a thousand. Subsequently, I did for another individual some work which was ten times harder, involved ten times more labour and a great deal more time; and he sent me a cheque for one hundred and fifty dollars, and told his friends he had rewarded me handsomely.

I wrote him a letter about as follows: "My dear friend: Enclosed find your cheque. Please take it and go to 'H'," and then I drew a long line, but never added the "l's" and I never mailed the letter. Subsequently, I showed that cheque to a dear

friend of mine, first explaining the work I had done and asking him how much it was worth. He said: "Ten thousand and three hundred dollars."

I pulled the cheque out of the drawer and handed it to him. I said: "It is only ten thousand, one hundred and fifty dollars short."

He said to me: "Mr. Grant, you are a young man. 'Old men for counsel and young men for war'; I want you to give me your word of honour that you will take my advice."

I said: "I will make no such promise, but if I can take it without violating my conscience, I will try."

He said: "Oh, your conscience will be alright. Deposit the cheque quick." I did it.

Then he said: "Did that man intend to insult you?"

I said: "No. He told my friends he had rewarded me handsomely."

To this he replied: "A man's a fool who takes an insult that isn't intended. I have prolonged your life; I have rendered you a great service, because you could never look at that cheque but what you wanted to swear, and I believe it is worse to keep it in than to let it out; I have heard that anger creates a fluid in the body that poisons the blood and shortens the length of life. Now, you have promised to do what I say if you can in good conscience; when you go home tonight get down on your knees and say: 'O Lord, I am a man who can generally express myself so that everybody understands; I am not usually at a loss for words; I have sufficient vocabulary so that I can generally talk my ideas into the other fellow. But, O Lord, tonight I am utterly and absolutely at a loss to find the words to express my gratitude to you that when you made me you gave me a bigger heart than you gave that fellow who sent me a cheque for one hundred and fifty dollars.' "

I immediately opened the drawer where I kept scores of copies of this poem, which I have distributed from Japan to the Hawaiian Islands, from the midnight sun country down to Italy, and all over the United States—I immediately took this poem out and gave it to this man, and said: "I have not had sense enough to learn but one half of the words; this part I have overlooked:

> And in self-judgment if you find
> Your deeds to others are superior,
> To you has Providence been kind,
> As you should be to those inferior.

Those four lines have been of more value to me since that man pointed out to me the force of them. Why, I have been preaching that poem and distributing it and had not learned to apply it to myself. I have since tried to remember this, and commend these lines to all my friends and brethren.

—President Heber J. Grant.

What Must I Do To Be Saved ?

SOME years ago Robert G. Ingersoll lectured in Chicago on the subject, "What shall I do to be saved?" On the evening of the lecture numbers of the Y.M.C.A. stood at the door of the theatre in which the agnostic spoke, and handed out a card with Ingersoll's text printed at the top, and just below it, the words, "Believe on the Lord Jesus, and thou shalt be saved."—Acts 16: 31.

The card, as handed out, contained the substance of the conversation between the jailor and Paul. The jailor was greatly frightened when he awoke and found that the prison doors were open and the prisoners were about to escape. He came trembling into the presence of Paul and asked: "Sirs, what must I do to be saved?" "Believe on the Lord Jesus Christ and thou shalt be saved," replied the apostle. Paul's answer is interpreted almost universally to mean that all one has to do to be saved is to believe on the Lord. But the text does not convey that meaning. Paul did not intend to give the jailor the idea that he could be saved by belief alone. It is most certain that he intended that the jailor should understand that he could not be saved unless he believed and also obeyed. For we read that he took the jailor the same hour of the night and baptized him.—Acts 16: 33.

A certain sick man called on a doctor for a prescription that would restore him to health. He asked the doctor, "What shall I do to get well." The doctor answered: "Eat wholesome food and you will get well." The sick man walked away saying to himself, "All I have to do to get well is to eat wholesome food." He started to eat nothing but the most health-giving food, But he neglected other important laws of health. He failed to take proper exercise. He stayed out late at nights. He dissipated. Needless to say, he did not get well.

This sick man failed to correctly interpret the doctor's prescription. The doctor did not intend to tell him that all he had to do to get well was to eat wholesome food. All he intended to say was that eating good wholesome food is the first great principle of health.

Paul did not say to the jailor, "All you have to do to be saved is to believe on Jesus Christ." He did not intend to convey any such meaning. All he intended to say was that faith in Jesus Christ is the first great fundamental principle of salvation.

The error of supposing that belief alone will save has arisen from a failure to understand what is meant by belief in Jesus Christ. What does it mean to believe in the Christ? It means to believe implicity that He is the Son of God, the great Prince of Life, the one perfect teacher of mankind. If a person truly believes in Jesus Christ, he will follow Him. He will obey the teachings of the Son of God, and he will thereby obtain salvation.

There was one occasion when the all important question, "What must I do to be saved?" was asked of the divine Master. A rich young man came to Jesus and asked: "Good Master, what shall I do that I may inherit eternal life?" The rich

young man's question is in substance and effect like the jailor's question. It was directed to one greater than Paul. The Master did not say to the rich young man, "All you have to do to be saved is to believe on Me." Here is what He said: "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."—Mark 10: 19-21.

Mark well the words: "Come, take up the cross, and follow me." Here in a few words is the most comprehensive answer to the important question, "What must I do to be saved?" What does it mean to follow Jesus Christ? It means to accept His teachings as divine, to obey His doctrines and ordinances, and to live as He lived.

The idea that salvation can only come to those who truly follow Jesus Christ, is in absolute harmony with all the teachings of the Bible.

But what particular things must one do to be saved? The most complete answer to this question is found in Peter's reply to the inquiring converts on the day of Pentecost. On that important occasion, Peter, who had just been endowed with power from on high, preached a most earnest sermon on the divine mission of the Son of God. His inspired words touched the hearts of many of those who heard him. They believed his testimony. This sincere belief moved them to ask, "Men and brethren, what shall we do?" Here we have again the all important question. This time it is asked by a multitude of people who are greatly troubled because of their lost condition. The question is directed to the divinely inspired Peter, the chief of the apostles. No man of that day was better qualified than Peter to give the correct answer. What answer did this inspired servant of God give to the eager, inquiring multitude? Here is his positive answer: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost."—Acts 2: 38

In this story of the conversion of the people on the day of Pentecost we get the idea that there are four great principles of salvation. The actual operation of the first of these principles, faith, lead the multitude to ask the vital question, "What shall we do?" The other three, repentance, baptism, and the gift of the Holy Ghost, were specifically mentioned by the Apostle Peter as necessary to salvation.

These four great fundamental saving principles were all taught by the Founder of the Christian religion. Our Lord expressly said: "He that believeth on the Son hath everlasting life."—John 3: 36. He taught repentance. Of the beginning of His ministry we read: "Now after that John was put into prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the

(Continued on page 333)

A Story For The Young Folk

A MAN WHO COULD SAY "NO"

ROBERT and David were having a hard time to decide whether or not they should go to a picture show on Sunday.

"If others can go, I don't see why we can't" said David.

"What others do or do not do is not our business," said their mother. "Everyone has a right to decide for himself what he thinks is right. The important thing for each of us to do is to have strength enough to do what we think is right regardless of the decisions of others."

"I know the story of a man who was willing to risk his life to do what he thought was right," she said.

And as neither of the boys spoke, she continued. "The man's name was Daniel. He lived hundreds of years ago. He was one of the great prophets of Israel. When his people were conquered by the Babylonians, Daniel was taken captive and went to live at the court of the King.

"Because Daniel was a brave and wise and good man, the King of Babylon thought very highly of him. And so did King Darius, the King of the Medes. He thought so well of Daniel that he set him in a very high place and gave him much power. This made the princes and the rest of the King's advisers very jealous. And they planned how to get rid of Daniel.

"So they persuaded King Darius to pass a law which said that, for a certain time, everyone must worship and pray to the King only. And that anyone refusing to do so would be cast into a den of lions. Daniel knew it was wrong to worship the King as a God, and he refused to do it. So he kept right on praying three times a day to the one, true God, just as he had always done.

"Then the princes told King Darius about Daniel. The King felt very sad, for he loved Daniel dearly. And he was sorry indeed that he had ever passed such a law. But it was too late. For even though he was such a powerful King, he couldn't changed this wicked law. So Daniel was cast into a den of lions.

"But Daniel wasn't afraid. He knew that his God, whom he had obeyed so faithfully, would take care of him. I remember having seen a beautiful picture of Daniel in the lions' den. Through a tiny window high up in the wall shines a bright light into the den. And standing in the light is Daniel, his face is lifted, his back to the lions. They are slinking back into the shadows, quite harmless.

"The next morning, when King Darius went to the lions' den, he found Daniel as brave and as strong as ever. Not so much as a hair of his head had been hurt. The king was so pleased at this that he said that he, too, would worship the God that Daniel worshipped—the God who did such wonderful things for his obedient children.

"Daniel is one of the great characters of the Bible, and we

are very grateful for his example of courage and obedience."

The boys were silent for a few moments. Then David said, "My mind is made up, I don't go."

"I'm staying home, too," added Robert, quickly.

—Adapted.

★

GEM:

"Who says, 'I will,' to what is right,
'I won't,' to what is wrong?
Although a tender little child
Is truly great and strong."

★

WHAT MUST I DO TO BE SAVED?

(Continued from page 331)

kingdom of God is at hand; Repent ye and believe the gospel." —Mark 1: 14-15. He taught baptism. In His final commission to the apostles are found these emphatic words: "He that believeth and is baptized shall be saved."—Mark 16: 16. And he also taught the necessity of receiving the Holy Ghost: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—John 16: 7.

These saving principles are wonderfully simple and beautiful when rightly understood. By living faith in Jesus Christ we learn to know the truth. By genuine repentance we turn from error to the truth. In the ordinance of baptism we covenant with our Lord to accept and live the truth. By the imposition of hands we receive the gift of the Holy Ghost, which makes us alive to the truth, and gives us power from on high to live the truth. By the strength and power of God which is added to our strength, we are able to live the truth. By faihfully living the truth to the end, we shall inherit eternal life.

—Missionary Themes.

★

Mission Genealogical Message

AS the cost of postage is becoming increasingly heavy. the following scale of remittances for Temple Sheets is suggested:

To be sent to Salt Lake City per Air Mail - - 6d. per sheet.
To be sent by normal post - - - - 1d. per sheet.

If members will kindly send stamps to the amounts applicable, with their sheets, the work will be greatly facilitated.

- - - - -

TEMPLE SHEETS

It is expected that in the near future a change will be made in the official form used for Baptism and Endowment.

The One Family Group Record will take the place of the form in present use. The authorities desire to have the names of the members' lines grouped under the unit of the family.

Notice will be given in the "Star" when this change will be effected.

—MISSION SUPERVISOR.

On Thinking

Written somewhere under Skellow

I looked at the stars a myriad strong,
High up in the sky—a mighty throng;
And I thought of the goal prepared for the soul
That worketh aright, but scorneth the wrong.

I looked at a rose of brilliant hue
Adorning the landscape covered with dew;
And I thought of the hand which in every land
Has blessed us beyond our just due.

I pictured the coal fields deep down in the earth,
Black as the night—but pondered their worth!
Then I thought of the ages of time it had lain,
And the time that we spent before we to earth came.

As I thought of the ocean so peaceful and calm,
Then the mountainous waves and the threatening storm,
I realised a will far mightier than mine
Had control of these things,—and that He was Divine.

I looked at a friend—a very dear friend,
On the pathway of life danger fraught,
So I silently prayed to the One who could aid
Her, and lo! see the happiness wrought.

Then I thought of myself and I said to myself,
"Walk steadfastly forward, do that which you should!"
With Him as our Guide as we walk side by side,
Who'd ask for ought else—who could?

—Frank Smith, Doncaster.

★

IF CHRIST CAME TO ITALY

(Continued from page 327)

porations in which workers, employers, and the government directors are all combined to develop and direct the economic policy and the programme of the nation.

From these twenty-two national corporations, some 800 representatives sit in the lower house of the national corporative council or legislature. Italy thus is one country that has half of its legislature organized along economic lines and not political lines. There is only one line of political thought in Italy and all must think Fascist. The legislature, of course, acts on the policy-making bills which the Fascist Grand Council under the leadership of Mussolini presents to it, to which it says, "yes."

READS LIKE FICTION

In the administration of this policy and those laws, a national cabinet, in which Mussolini has from time to time held up to eight posts, operates. That cabinet has often been re-shuffled and Mussolini has seen to it that no other man has risen to great prominence. Mussolini really has been the heart and soul of Fascism, although Georges Sorel and Rossoni have been theorists from whom he has borrowed. The whole system has been so personally Mussolini that we wonder how it could long continue if he were gone or if his leadership suffered defeat

(To be continued)

CHRISTIAN LIVING: THE WAY OUT

(Continued from page 324)

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

"But he that hatest his brother is in darkness, and walketh in darkness." —I John 2: 10-11.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—I John 3: 14.

LOVE ALL MANKIND

In the Sermon on the Mount, Jesus makes it clear that His disciples are to love all mankind, including their enemies. They are admonished to be perfect, even as their Father in Heaven is perfect. This is the goal to be striven for, the real end and purpose of the Gospel of Jesus Christ. It cannot be realized so long as men are indifferent to the welfare, both material and spiritual, of any of their fellowmen. The disciples of Christ should have regard for the rightful interests of all races and nations as well as of their fellow churchmen and their own nationals.

The Gospel of Jesus Christ is for all mankind and its benefits should be available to all. The golden rule in its proper meaning should be universal in its applications. This would eliminate poverty and privation among all except those who are able but not willing to work. When applied to inter-racial and international relations it would eliminate hatred and strife, and bring about a greater degree of equality of opportunity for all men and all nations.

So long as men in their private affairs and as public officials ignore these Christian principles there will be domestic and civil strife and international wars with their even more disastrous consequences. This will continue until the principles taught by Jesus and the great prophets are accepted and applied to the economic, social, and spiritual life of man on earth.

TO SAVE MANKIND

Toward this end, is it not the duty of all Christians, Jews, Mohammedans, devotees of the religions of the Far East, and men of good-will everywhere to co-operate in a supreme effort to save mankind and the finest products of civilization from destruction? This may call for new ways and means to be agreed upon; ways and means not as ends in themselves, but as ways of realizing the great ends of the truly religious life.

It is evident that this cannot be done so long as selfishness reigns in the hearts of men and they are more concerned about creating and maintaining special privileges for themselves than they are about the well-being of their fellowmen; and so long as nations are likewise bent upon securing and maintaining superior advantages for themselves regardless of the sufferings and privations of other nationals. Selfishness is the most destrutcive moral disease of our times. Its prevention and cure are provided in the Gospel of Jesus Christ when accepted and applied to daily life by men and nations.

From the Mission Field

APPOINTMENTS AND ASSIGNMENTS

Brother Roland Collins of the Sparkbrook Branch, Birmingham District, was ordained to the office of an Elder in the Melchizedek Priesthood by President A. K. Anastasiou on Friday, May 9th, and was set apart as a full-time Missionary by Elder James P. Hill. He has been appointed to work in the "Millennial Star" office in connection with the Circulation Dept.

Sister Ivy Woodhead was set apart as a full-time Missionary by President Anastasiou on May 4th, and has been assigned to labour in the Nottingham District.

TRANSFERS

Sister Doris Peacock was transferred from the Mission Office on Saturday, May 17th, to the Bristol District to labour in company with Sister Lois Collins.

Sister Gwendolene Farmer, who has been labouring in the Bristol District, was transferred on May 17th to the Nottingham District to labour in company with Sister Woodhead.

DOINGS IN THE DISTRICTS

London

A baptismal service was held in the chapel of the South London Branch on Sunday, April 27th, under the direction of the District Presidency. Elder James P. Hill baptised the following into the Church: Sister Vera May Billing and Frederick George Shears. Confirmation followed immediately, Sister Billing being confirmed a member by Brother A. J. Willmott and Brother Shears by President Victor Palmer of the Gravesend Branch. Talks were given during the service by President W. O. Chipping of the London District and President Palmer.

Liverpool

Seven souls were baptised into the Church at a baptismal service held in the Burnley Branch Chapel on Sunday, May 4th. District President P. L. Cookman presided and Brother W. Duckworth of the Burnley Branch conducted the exercises. Preceding the actual baptisms, Brother Starkie of the Nelson Branch gave a talk on the ordinance of Baptism and the immersions followed in this order: Carl Rothwell Pickles and Joyce Holden were baptised by Brother Hardacre; Edward Royston Hayes and Colin Joseph Hayes by Elder Albert Willmott, Missionary; Gordon Thomas Rickards by President P. L. Cookman; Harry Tipping by Brother Foster; and Sister B. Dawson by Brother Eddie Preston. In the interval preceding confirmation, Brother Clifford Hartley spoke on the Gift of the Holy Ghost and President Cookman addressed the 46 people present on the importance of Baptism and Confirmation. Confirmation was as follows: Carl R. Pickles by Brother C. Hartley; Sister J. Holden by Brother Starkie; Brother Colin J. Hayes by Brother H. Corless; Brother Edward R. Hayes by Brother R. Wilkinson; Brother Gordon T. Rickards by Brother W. Duckworth; Brother Harry Tipping by President Cookman; and Sister B. Dawson by Brother Duckworth.

LEEDS DISTRICT CONFERENCE

Leeds District Conference will be held Sunday, May 25th, in Bradford Chapel. President A. K. Anastasiou will be present and will speak on the theme The Fulness of Times.

★

. . AND FINALLY A LITTLE HUMOUR

Householder: "Why do so many of you chaps call here trying to sell me things?"

Caller: "Well, sir, there's a School for Salesmen round the corner, and you are lesson No. 3."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road.
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30. Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
13, Byron Street,
Hansen Lane,

Hanham:
20, Northfield Ave.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road.
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel.
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane

Nuneaton:
Masonic Hall,
Newdegate Street

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road.
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel.
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station.
Wolverhampton.

St. Albans:
49, Spencer Street.

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station

A HANDY POCKET SIZE VOLUME FOR QUICK REFERENCE

LATTER-DAY REVELATION

MANY OF THE EARLY REVELATIONS GIVEN TO AND THROUGH THE PROPHET JOSEPH WERE SPECIFICALLY FOR INDIVIDUALS AND IN CONNECTION WITH MATTERS RELATING TO CONDITIONS EXISTENT AT THAT TIME. TODAY THESE HAVE LESS VALUE THAN THEN. THUS THIS VOLUME HAS BEEN COMPILED

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CAREFULLY ARRANGED UNDER MANY SUBJECT HEADINGS

2/6

SEND ORDERS WITH REMITTANCE TO:

THE MISSION BOOKSTORE

149 Nightingale Lane, London, S.W.12

The Lude Press, 178, Barlefield Road, London, S.W.16.